

THE
SEAMANS
SUMMONS:

An Embasie from the King of Kings,
A PEACE-OFFERING.

OR,
A SHORT TREATISE OF
Reconciliation.

Being the Substance of a Sermon Preached on Board of
the SOVERAIGNE, when she rode in the
DOWNES.

BY
(The most worthles of the Lords Messengers, whose heart
runs over in longings and labourings for the good of
Souls at Sea, and on the Shore)

CHARLES NICHOLS.



LONDON, Printed for *Livewell Chapman* in Popes-head
Alley, 1655.

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The Epistle Dedicatory.

To the Renowned English Seamen.

Most valiant Seamen :



Will not keep you long upon the Deck of an Epistle, from entering into the Cabine of the Treatise : only if you shall ask mee, whence I am, and whether bound with this my Vesselz I shall freely tell you, the Lord hath sent me, to unlade these thoughts at the Port of your hearts, if you have hearts to take them in ;

and the Sailes, winde, and Tide, to this Voyage, are these following Reasons : first, I felt my heart struggle, and my bowels yern within me for your sakes, from a serious perswasion, that the Lord Jesu hath work to doe by Seamen : who can tell how far he may make use of men of your calling to the carrying on of his interest in the worldz but if you be not at peace with him, you will either stumble at him, and refuse his work, or know not what you do when you subserve his designs, or else having onely a sinister hand, and not a heart in the businesse, you will lose both the confidence, comfort, and crowne of your endeavours together : O therefore be at peace with Christ, and you will be fit to serve the King of peace, in peace or war. Secondly, many are apt to think, that God is little considered at Sea, unlesse in a storm ; but Oh ! let them see the contrary, when shall wee (as the Apostle once said of Nymphas his house) salute Churches in your Ships. Thirdly, you carry your lives in one hand, and your ships in another, and therefore have need of Peace, then you

may live or die, and shoot any gulph of hardship, and feare no valley of Deaths shadow, whilst you walke in the way of righteousness. Your souls are as immortall as ours, and I could not but spread before you invitations to peace; these things constrained mee more then once to Preach to some of you, and moved me to Print this; for any of you, who hath a heart for peace: I onely shall beg, if it be usefull to any one soule amongst you, let him pray for him, who desires to spend, and be spent in the service of the King of peace, and to rest in peace at his appearance, and shall be glad to meet thee (if God will) in the City of Peace, and commends thee in the interim to the God of Peace, and the word of his Grace. Farewell, I rest,

Christ's Laborer for the good of souls,

From my Study
in Adsham, in
East-Kent. 1654.

CHARLES NICHOLS.

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To the Courteous Reader.

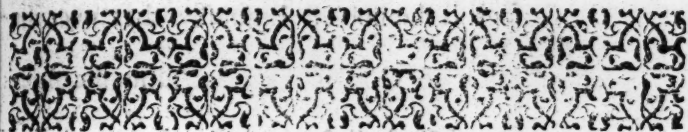
**I** Have given the account I intend concerning this Treatise: I shall only adde, though it were intended for Seamen, Preach'd on Board, and presented to Seamen; yet if any hearts on shore can taste, feed on, and digest such dry Bisket as this Tract affords, they are heartily welcome; feed and spare not, at the cost and charges of our Lord Jesus, when thou givest God thanks for the food, pray for

Thy souls friend, as thou art Christs,

C. N.

2. Cor.





2. Cor. 5. Vers. last.

*Wee pray you in Christs stead to be reconciled  
to God.*

**I** Am come this day with a most noble Embassie from the King of Kings, the great Lord Protector of Israell, Jesus the righteous, against whom ( deare hearts ) by sin fight not one stroake more : take down the Flag of defiance against him ; to you men of war behold a word of peace, I pray you in Christs stead to be reconciled to God.

In the Text consider,

1. The Embassadors, *wee*, we Christ Ministers though not arriving in the Equipage of splendour, greatnesse, pomp, gallantrie, and glory of the World, yet *wee*, wee are Embassadors.

2 Here is the high, the Divine Embassie, *Be reconciled to God. Peace, Peace,* καὶ ἀλλάγασθαι.

3. Here is the low condescension of the Spirit of God in the Gospell *Δεῦμαθ* wee pray : Heaven wooes poore lumps of earth, and God-man beleeches man to bee reconciled to God.

4 Here bee the credentiall Letters, or the capacity in which we speake *ἐν ᾧ* χριστ in Christs stead.

Hence observe,

*Doct.* The Gospell is the noblest Embassie that ever the world was blest withall.

2. Reconciliation to God is the great Embassie of the Gospell.

3. The mouths of Gospell-spirited Ministers are full of weecings and entreaties, praying men to be Reconciled.

4. Christs Ministers are Christs Embassadors, in Christs stead proclaiming the Gospell. They have their Commission from him, the King will ratifie what his Embassadors according unto their instructions from him, promise.

I shall hence single out two, and weaving them together, speake to them as one single Doctrine; to wit, *The Gospell Embassage* (even *Reconciliation to God*) is the most noble Embassage in the world; which I shall demonstrate from those four following particulars.

First, from the *Author*: the glory and crowne of the proclamation is, that it is, *By the King: I am*, hath sent it, and you will say that commends the message, if you consider who hee is, as hee by his Prophet proclaimes of himselfe *Amos 4. 13 He createth the wind.*

And you who converse upon the waters, best know the profit, the disprofit, the advantage, the disadvantage of the wind; you find how swiftly your unwearied keeles, plough furrowes in the foaming Ocean, when a fresh, and faire gale fills the bosome of your sailes; and if there be any that scarce ever pray, they will bee saying, pray God send a faire wind, knowing also, that high and violent roaring, and contrary, suddain and boysterous stormes, breath death in your faces, racking your hopes, as well as rending your Cables, digging your grave in the Sea for you, turning

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ning your ship which was (before your Arke, into your tombs,) now tell your selves, are not tearmes of peace most glorious, when he sends them whom the wind and the sea obey? It is he, it is he who prayes you, by us, in Christ, to *bee Reconciled*. And, what winds can make war against you, when our God, the God of the windes, is at peace with you? His name is also the God of Hosts, and if you slight his sweet tearmes of peace, hee will make war against you, and storme the wodden walls of your waterie castles, who can burne them with lightening, shatter them with thunder, and blow them into the bottome of the sea by the blasts of wind; he it is who gives the sea lawes, and it pasceth not his commandement Pro. 8. 29.

His law it is which tames the waters, without which they would know no shoares, Isa. 40, 12. Hee (saith the Prophet) *measures the Waters in the hollow of his hand*. You know better then I by experience the vast Oceans immeasurable Latitude, and how many thousands of leagues, part some unneighbourly shoares, and how deepe those waters are, whose bottome your plummets cannot found, who can tell? Yet all this is but as one drop if compared unto God, the hollow of his hand can measure it: this great God who can say unto the waters, swallow up this people, and to the winds, muster up your forces from all quarters, blow them into ruine, and confusion. He, even he, breaths termes of peace, and tell your selves truely, and thinke well of it and say, if hee bee God not onely of the shoares, but of the windes and seas also, whether tearmes of peace bee not noble proposalls, being sent from the hand, from the heart of God.

2: It will appeare to bee a most noble Embassie, if you consider it in its objects, alas whom pray we to *bee reconciled*

led, but poor worms who crawl upon the earth? When men send Embassages, it is because they feare the power, or can bee profited by the amity and allyance of those they send unto; but contemptible things that we are, how soone can that God who spake us out of nothing, speake us into nothing againe? to whom (when wee have done all wee can) wee are but unprofitable servants. And yet to us, and that even whilest we were enemies, behold what the Lord saith in my Text, Wee pray you. Be yee reconciled. 1. *Coll.* You who are alienated, and enemies, in your mindes by wicked works. *Rom. 5. 10.* Is it not astonishingly glorious, when to such despicable enemies, God shall send such terms of love? It is worthy of all acceptation that Christ died for sinners, and that enemies are reconciled by his blood.

Should you first break league with a People, without whom you could not live one houre, who when they were able easily to destroy you, should hang out nothing but white flags, and when they could sinke and ruine you, should they send out many with teares in their eyes to cry out after you, and to beseech you to bee at peace, and to beg of you, if you loved your lives, to bee at peace, unlesse you meant for ever to bee undone, to bee at peace, would not you call these noble Messages? Speake Conscience, were they not noble? O! very much more glorious are Gods overtures to you, when he sends us with bowels aking over you, and yearning after you, to pray you (if you love your souls, if you would not be spurned quick into Hell) to be reconciled.

3. It will appeare a most noble Embassie, if you consider the termes: *A quo, ad quem.*

The Lord doth not only of enemies make us friends, but he takes away the enmity from us also. *Rom. 8.* *The carnall mind is enmity against God, it is not subject to the Law of God, neither indeed can be.* O what a dreadful minde is this! and were it not from God, and not from man, it were impossible that Mortals with such mindes should have termes of peace sent after them. Who when God saith, *be holy, swear not at all, be not drunken, &c.* they say by their works, we will bee prophane, and fill the aire with poysonous Oaths, and drowne our foules in sin, as well as our senses with drunkenesse. And for God to pray such to be at peace, O Mirrour of love! O wonder of mercies, that such harts should be made free from the Law of Sin and Death, by the Law of the Spirit and Life! it is exceeding glorious to consider, what shall aliens (without God and Christ, and hope, children of wrath, and heires of hell) say, when they shall heare that God doth intreat them to bee reconciled? But that *it is the Lords doing, and it is marvellous in their eyes.*

Kings are often courted, and great men sued unto for favour, but heere is the King of Kings, the great God, wooing poor aliens, beggers, high and low, rich and poor, you meanest Seaman, as well as your Captaines and Generals, to bee reconciled. Nay, when we were like brands in the burning, hee cried to us to be quencht in the waters of love, and to be at peace.

If some of your mortall enemies had fast bound you to stakes, and were every moment ready to put



fire to the piles of wood, and you should heare the noise of Charriot wheelles passing by, and out of the Charriot should see a lovely Prince step forth, and beg at you to bee at peace with him, and hee would loose you, and burne your enemies which bound you in their owne piles, and should hee be earnest with you yet before the fire slew you, that you would step out, and whilst the coals were blowing, & the smell of the fire about your garments, should he rescue you, O what would you call his Love? Could you find a name sweet enough to conserue it in, large enough to expresse it by. Behold you unregenerat sinners, you are as brands in the fire, Satan binds you to the stake of ruine, by the cords of iniquity, and is ready to deuoure you every moment; the smell of hell is about you, your sins are like the smoake of the bottomlesse pit, behold the wheelles of the chariot of the Gospell sounds in your eares, Christ steps forth and prayes you not to burne, praies you to be at peace, and whilst the Deuill is gaping to swallow you up quick, is at hand to pull you out of the jaw of the Dragon, crying out, be at peace, be at peace with me; now since from so wretched an estate thou art called to peace, is not the message meet, how beautifull are the feet of them who bring the glad tidings of peace?

Consider also the tearms to which wee are united: 1 Joh. 3, 2. *Now* are wee the *Sons* of God. If you were taken by the Turkes, and chained to your Oares, you would account it good newes to bee set free, yea though it were to bee the vassell of him that ransomed you: but should a King come and say,  
 pray



pray bee slaves no more to those Monsters, bee at peace with mee, accept of my tearms of reconciliation, and I will give y<sup>e</sup> u<sup>r</sup> portions like dear children, every one of you shall bee an heire. O me thinkes your hearts would leape enough to bee felt at that tidings, (deare hearts) Satans prison of sin is worse then the worst of gally-slavery, for hee strives to make you row your owne soules unto Hell. Now Christ woes you to bee at peace, yea to bee sons, to have portions like Sonnes, Crownes, and Kingdoms of glory. How glorious is this grace, this Gospel of peace? If I should ask you, who among you would have a Crowne, who would have a portion, though it were but a months pay, you would cry out, one and all, one and all; till the eccho filled up eares. O that your hearts would as cheerfully and freely, answer, (when I shall aske who will bee at peace, who reconciled, who a son to the most high,) one and all, one and all. Now wee are the sons of God, the lowest estate of a saint is an estate of saintship; now we are sonnes.

But it doth not appeare what wee shall bee; if sonnes, then heires, eye hath not scene, nor care heard, neither can it enter into the heart of man the things which God hath prepared for them that love him. O where are your hearts, that they bow not at the feet of this King, who sends this Embassage to you? Joh. 12. 2. If thou art reconciled to God here, thou shalt dwell in the Mansions of God heereafter, though here thou maist scarce have a bed to stretch thy selfe on, or bread to put in thy mouth, yet if thou beest at peace, thy lodgings are  
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preparing; and when many Kings and Nobles; shall be as poore as *Dives* was, when hee could not purchase one drop of water to coole his tongue, then shalt thou (O Reconciled believer) lie downe in Rivers of pleasure at Gods right hand for evermore. Now then who will not heartily conclude these termes of peace to bee glorious, when the sons of peace shall be heires of glory?

Lastly, they wil appear glorious good tidings if you consider, the meanes, and methode, by and in which these tearmes come unto you. Eph. 2. 13. 1. Pet. 1. 19. Peace is the price of blood, the King of peace died to purchase this glorious peace. It is Love written in the blood of Christs heart, and is not that a noble Embassie which comes downe from the Father of mercy, wooing poore forlorne ennemies to be reconciled, to escape Hell, to enjoy Heaven and all this in the blood of the Son?

If you Seamen should come to us and pray us to bee free men, to accept libertie, and woe us by your wounds, and bruises, by the stormes and tempests which have beene as the vally of death, and with unrefull groanes and hearts rent asunder, should you tell us how many have suffered shipwrack, how many have lost their limbs, and how many their lives, being stricken dead by the Cannons Thunderbolts, and all this for our liberty by all which, and more then which (which you felt more throughly then you can expresse.) Should you upon your broken mangled knees begg at us to accept of so costly a peace, and should we reject it, slight it, and contemne it, would nor you esteeme us more  
then

then foolish, and worse then naught, and most unworthy of the fruites of one scarr ? alas (poore hearts) one wound of Christ is incomparably more valluable, then ten thousands of yours, or mine; one drop of his blood more precious then all our stocke; were the veines of the whole world dreined drie. His agonie, his sweate, more then all our toyle, should wee labour under pangs till we sweate out our soules through some pore widened by death: Yet by all this, and more then tongue can tell, by his blood, by his wounds, by his death, doth Christ beseech us to be reconciled. And speak out (hearts) doth not each rubie drop set an invaluable price upon the Embassie? And Christs death commend to the life the peace he tenders.

## APPLICATION,

*VSE.* I shall offer a word of treatie then of entreatie.

First, of treaty to any poore soule, that is steering his course to death, through the sea of sin, with the tide of lusts, and wind of temptation. Soule, Soule, whither art thou bound, unto what blacke world sailest thou, through the gulph of iniquity, what needs there so much hast to bee cast away? thou art neere enough the coasts of ruine, and rocks of soule-threatening danger are round about thee. Lower your sailes, unlesse you meane to sinke, look how the Clouds of Threatenings, and Tempest of wrath, hang over the heads of sinners. Let this short treatie usher in this sweet entreaty, I pray you to bee reconciled: which exhortation, I shall presse with these following motives.

First, all your reasons against reconciliation are marvellous unreasonable.

1. Many say they are content to be at peace, but they would first have a little more sin, like the slug-gard, who tells his Master he comes, hee comes, and yet shuts down his heavy eyes, folds his lazie arms to sleepe a little longer. Soule, it is unreasonable to make the King of glorious state waite at the prison dore, untill thy irons canker into thy flesh, ere hee bee let in. It is unreasonable to give sin the marrow, and Christ the dry bones of thy daies. Wert thou sailing *per mare mortuum*, through the dead Sea, and looke every fresh of wind to bee cast away irrecoverably, and that every wave should rend those shattering planks asunder, should a Generall expose himselfe to hardship, and come after you with a boat and beseech you to come in to him, and bee saved, would you? could you answer, wee will saile a little longer first, wee will not come untill to morrow, and it may be before you have done your unkind speaking, the waves may stop your mouths? O your sins are that dead Sea, the next sin may shipwrack your soules for ever. Christ the Captaine of our Salvation followes you with a long boat of long-sufferance, and beseeches you to come unto him; will you bee so unreasonable, as to sin longer, and will sinke down, ere you too too late lift up your hand to catch hold of his loving kindnesse?

2. A second objection against Christ (more unreasonable then the former) is, many can by no means love Christs yoke, and the streight gate, and  
arrow

narrow way, they love to have sea-roome enough to sin their fill in. Oh beguiled hearts! should one come to one of your ships taking in her ballast, and say, why carry you this heavy load in your wodden bottoms? would not you laugh to scorne such folly, and tell him, you could not without it saile steddily to your Port? I tell thee Christs yolk is a Saints ballast, without which we could not walke uprightly, but should reele, roo and fro like drunken men, were not this Law our Lamp. And what talkest thou of a streight gate? *ex ore Tui*, out of thy owne mouth, &c. For a little traffique thou wilt saile to the Streights, and leave Father and Wife and all behinde, and all this for gold, whose rust will witness against its adorers: and wilt not thou for the Pearle of price, for the Treasures of Heaven, for the Crowne and Kingdome of glory, leave sin, and Father, and Mother, and walk in the narrow way of holinesse? here is the Cape of good hope, the precious promise to cheere thee, an excellent compass, the Word of God to direct thee, the best company, heaven-borne soules to goe with you, the best Pilot the eternall Spirit to guide you, and our Captaine is our Saviour, our Morning-star, yea, the Sun of Righteousnes with his beams to direct, with his wings to shaddow us.

3. Some carnall hearts may unreasonably object and say: we have lived well enough in our sins all this while, and are strong, and prosper, and why trouble you us now? Poore heart! the houre of reckoning is at hand, and then it will bee knowne



how ill thy condition is. The malefactor who escapes long, doth boldly transgress, but it may bee the next fault he is arrested, arraigned, condemned, executed: would not you think him a foolish man, whom you should meet in a calm, without Helme, or Pump, to guide and cleanse his ship or saile, or Oare to forward his Voyage, should you say to him, behold a storme rises, if you love your life come aboard our ship, and he should crossly answer, hee hath done well enough without you all day, and he doth not care for your offer; by and by the winde rises and he sinks. So you sinners, how very foolish are you in the calm of Gods patience, to think your selves secure in sin without Christ, and regard not when hee calls; but when the storms of death and judgement shall arise, without Christ thou art sunk for ever, and who knows how neare that houre is? I have now dispatcht the first motive, the second follows.

2. Bee yee reconciled to Christ, or you are all dead men: your sins, your hearts passengers, will murder you; the wages of sin is death. The merchandise of sin is treasonable, when you have fraighted your soules therewith, and shall come to the shore of life, and split against the Rock of death, it will be found you have been laden with forbidden goods, when your broken Vessels of your shatter'd bodies begin to sink, you will finde without Christ no Port for your soules to put in at; yea, without Christ where ever you are, you are amidst Rocks and Sands; danger awaits on you at either hand,  
and



and turne whither you will, death looks you in the face, and the larger your heart is, the better Vessel; under the frether gale of mercy that you are, the better laden with parts and indowments; so much the worse without Christ, so much the more sad to be cast away.

3. You know not how to live without being one with Christ; you are dead whilst you live, if you live in sin: Thou canst not say with Paul, *Not I live, but Christ lives in me*; but must say (poor heart) not Christ, but sin lives in me: feel the pulse of thy soule, and thou wilt finde thou art a dead man without Christ. O our reconciled man who ever thou art, looke into the Glasse of the Word, and see how death reignes, whilst sinne rules in thee!

4. You will not know how to die, without being reconciled to Christ. When fierce Death shall board you (O you valiant Seamen) and let in the salt water of some mortall disease, faster then the pumps of sighes and groanes can cast out. Spring such a leak in thee that no Physitians when thou shalt be sinking into the grave, you depart (though you cannot stay or longer) when Satans Troops in their flames (the sad robes of hell) shall gasoule, and the gulph of Hell open swallow you up. Whereas foules & Christ, see Heaven open, and Christs Peace smile upon them, and making room for them, when the King of terrors is forming.

Mud-walls, and cheerfull Angels hasten downe to carry their soules with *Lazarus* into *Abrahams* bosome.

5. You can never conquer the King of Peace by levelling the war of your sins against him: there is no way to conquer, but to kiss the Son, to be his believing subject; the more you sin, like over-laden Cannon, you will breake the more to pieces.

*Obj.* What, would you have us to be so cowardly as to yield?

*Ans.* You must yield to Christ whether you will or no; if you bow not you must breake, if you strike not, hee will sinke you: it is better to take quarter from Christ, then to be put to the sword by him.

2. It is no cowardise, to bee subject to the King of Kings, it is madnes to rebell, wisdom to obey.

○ Should you see a stubborn child spurn at his compassionate Father, and strike as high as hee could

at his very face (whose Father with one sinde crush him downe) and should you heare

with a yerning heart, and sounding bo-

○ O most foolish child! what meanest thou?

thee to pieces, what hurt did I ever un-

what good have I done thee to feed

thee, but I? who cloaths thee, but

thy fellow-creatures from making

thy grave, but I? and art thou so un-

thy selfe? doe but fall downe, accept

peace, and I will pardon all this, receive

into my favour, and give thee and Heires por-

tion.

tion. Would you account it cowardise for him to yield his heart captive to mercy so incamping round about him? Even so it is folly for you to resist him who will make his enemies his footstole. It is your noblest wisdom to submit, since our Lord Jesus hath done so much for sinners; and will give so much to his Saints; hee hath endured the Crosse, fulfilled all righteoutnesse, and will give a Crown, 2 Tim. 4. 8.

6. There will bee joy in Heaven at thy acceptance of this peace, the Divell will gnash his teeth, that hee hath lost a brand out of the fire, the legions of furies will try in vexation of heart, that they have lost a companion of their sufferings; and will not that bee better for thee, then that they should rejoyce, at thy abode with them in Chaines of darkenesse? the father of lights will fall upon the necks of poore returning Prodigalls, the son bee satisfied to see the fruit of the travell of his soule, and the Angels sing forth their Hallelujahs.

7. You will find free trade to Heaven. You may goe dayly thither and wellcom, and aske and have: your conversation must be above, your communion with the Father and the sonne. If you want wisdom, aske it, it is ready to bee given; and thou maist lade thy soule with the riches of Christ in whom dwell the treasures of Heaven. Cant. 2. You may goe into Christs wine-cellar and tanquer at the table of mercy, till thou shalt cry out, his love is better then wine.

8. You shall be glorified in Heaven after it, Joh. 17. 23, 24. And the glory which thou gavest mee I have given them. I will that they bee with mee where I am: Christ will not bee in Heaven without you. O reconciled soules, he will not be glorified, be crowned without you. Joh. 14. 31 I will come again and receive you to my father, that where I am there yee may bee also. It is a great honour for you to wait at your Generals Table, to come into his Cabin, but reconciled Saints, shall sit down at Christs Table, and dwell with him in his Mansions of glory.

Now me thinks some soule is ready to say, this is worth embracing, and hereafter wee will heare you of this matter.

*Reply:* 1. You beare not so long with your enemies, if they strike not to you, you quickly discharge at them, and will you provoke the Lord Rom. 2. by despising his goodness, to destroy you?

2. To morrow, the Lord may not let thee meete with the rearmes of peace, thou maist meete, with death, and then if thou wouldst give 1000 worlds for peace, it will fly from thee; there is no peace to the wicked sayes my God; so day if you will heare his voyce harden not your heartes.

*Obje:* But what poore soule is that which groans out, I love the peace maker, and lack his peace, but I am a great sinner, and have beene a long sinner?

*An.* Christ hath saved great sinners, out of one Mary he hath cast seven Divells, Isa. 1. Though thy sins

sin be as scarlet, died in graine, he can wash and cleanse thee, his blood is of great worth. If thou hast beene a long sinner, sin no longer, it is enough, and too much, that thou hast sinned, so long already. How much will grace glorifie it selfe to save thee? when Satan thought himselfe sure of thee, even then to rescue thee from the jaw of the Devill.

*Obj.* O I am unworthy: I am unworthy, soule, soule, that I am?

*Ans.* If the Lord have made thee willing to be reconciled, hee will make thee worthy. When was ever one heart made willing to come, son away for unworthinesse? if thou art blind and naked, and poore and wretched, he hath riches, and eye salve, and rayment. Eze. 16. Hee will put his owne ornaments upon thee, and cloath thee with the embroidered garment of his owne graces, and make thee perfect through his owne condescension. Try how willing the Lord is to receive thee; come and see how welcome he will make thee; looke how ready hee stands to imbrace thee! Thou, if thou comest, shalt bee entertained: thou hast his word for it, plead it, it will hold at the Barre of Jesus, *John 6. whosoever comes, I will in no wise cast off.*

*Obj.* O my sins are such a load that they breake my heart, I know not what to do, I am sick of love, and wounded with sin, and dying for griefe.

*Ans.* Hark soule, hee calls thee by name, *Mat. 11. Come to mee all you that labour, and are heavy laden. Tarry not, goe, and thou shalt be welcome: let not*



Satan perswade thee that hee is a hard Master, for his love is great, his service good, his yooke easie, his burthen light. Remember the more thou hast sinned formerly, the more holy bee thou now. Let goe all thy sinnes, keep no reserve; no bosome lust to disturb thy Peace, to disquiet thy Love. Put on the Lord Jesus; let him bee thy King, Priest, and Prophet: decline no service to demonstrate thy love to thy Peace maker; follow the Lamb whithersoever thou goest; lanch forth quickly into the deeps of love, where ever you saillest, you will run a ground. Take the Plummert of hope, and the Line of love in thy hand, and thou wilt cry out, O the height and depth, length and bredth of the love of God!

This onely is the bottomless Sea; in this Ocean of Love run spring-tides of the water of life. Be of good comfort, cast Anchor, take in provisions from Heaven, God will stay thee with flaggons, and comfort thee with apples. The God of peace, if thou layest hold on his strength, will bee at peace with thee; and Christ the Bridegroom of soules seale this peace with many a kisse of his mouth, with the witnesse or workings of his spirit, if thou accept of his termes of peace, being besought (though by his unworthiest Embassador) to be Reconciled.



*The Spirit and the Bride say come, and let him that  
 heareth say come, and let him that is a thirst come,  
 & whosoever will, let him take of the waters of life free-  
 ly. Rev. 22.*

*Amen. Even so come Lord Jesu.*

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**E N D.**